

C
O
P
Y

Report of the Committee of the New York Annual Conference on the subject of the Disturbances at the Methodist Episcopal Church in the City of Schenectady in November, 1821:

Your Committee, aiming to divest this subject of factitious colourings, and to present the charges and origins of the disturbances in a just light, having deliberately weighed the evidence taken on oath in open court, unanimously concur in the following report:

1. That on the evening of the Sabbath, the 21st of November, 1821, a disturbance, amounting to a serious riot, was made in and about the Methodist Episcopal church in the city of Schenectady, which caused in the congregation, in the act of retiring from religious worship, great agitation and alarm.
2. That this disturbance did originate with three or four students of Union College, and a young man of the city, named O'Brien.
3. That one student of the college, and a young man formerly a student, and on this occasion associated with the students, were indicted for a riot, tried by a court and jury of the county and, after a full hearing, found guilty.

The first fact, that such a scene did occur, is established by the testimony of all parties.

With respect to the second, the origin of the disturbance, your Committee deem it too clear to be questioned by any candid inquirer, that it was attributable to the joint misconduct of the parties above mentioned, whose behaviour in the church was equally reprehensible and disgraceful: O'Brien's for the rude manner in which he made his way into a seat between the students, and, on receiving a threat from them taking out a knife, opening it, and holding it open in his hat;—the students for not removing their hats from the seat when asked to make room by a person wishing a seat, and when room, it is believed, might easily have been made; but most specially for the threatening question among them, in O'Brien's hearing, after he had taken his seat, about a dirk: for though they declare that they had no dirk, yet it is manifest that they wished to make O'Brien believe that they had. W. Thompson, one of those students, stated, in his testimony of what took place in the church, that he heard "the question about the dirk," and supposed it to intimidate O'Brien; "which question, as O'Brien states, induced him to take out his knife, and hold it open in his hat. The false pretence of a concealed dangerous weapon, for the purpose of intimidating a person in a house of worship, was equally dishonorable and culpable with the open of the knife, and holding it open in the hat, for the purpose, it is alleged, of showing a preparation for defense. The disgraceful scene which ensued, your Committee consider imputable to the exaggerated report of the detention at the church, and the personal danger of one of their company, with which three of the students returned to college excited a ferment among other students; for they could scarcely have been ignorant that the course which they took was calculated inevitably to produce disorder and riot. Your Committee believe, from the evidence before them, that there was no "detention" of "Billy" (C.B. Dutcher) at the church; that he might have returned to college with his companions, without difficulty; or that, if he remained in church, and was in fear of O'Brien, it was easy for him to have obtained the protection of the officers and members of the church, and other respectable citizens, who remained in the prayer meeting.

C O P Y

MS.A.4.1827-thompson_w_000

This circumstance of the continuance of worship in the church by a prayer-meeting, so well calculated to allay apprehensions for "Billy's" safety while there, seems, however, not to have been reported by the students who returned to college, and excited an alarm. If they knew this fact, as your Committee believe they did, the inference is strong that their real object was not so much to rescue "Billy", their companion, as to gratify their resentment against O'Brien. James C. Magoffin testified that he heard one of the students (Anderson) say, "We have been insulted, and will be satisfied." Edward Bayard testified that when the students, on the report made by the three who came from the church, "left the college, they had not heard, nor did they know, that any person had remained for prayer; -- that they were the more concerned because church was out, because while that lasted they should consider it a protection." If any of the students, while in or near the church, at the close of its services, apprehended danger, they might have found protection there. If they returned to college, they ought to have gone together. It was as easy for four to return as three. If one, however, remained, and those who returned had any apprehensions for his safety, it was their duty to have applied to the president, or some of the faculty, in his behalf, and not to have excited a riot at a place of worship on a Sabbath evening, as in this case they certainly did. Your Committee cannot, therefore, concur in the assertion, that their demeanor, on this occasion at least, was either "peaceable" or "pious".

On the third point, the trial and conviction of the rioters, your Committee deem it sufficient to adduce the following extract from a certificate of the county clerk--

"At a court of General Sessions of the Peace, held in and for the county of Schenectady, at the City Hall of the city of Schenectady, on Tuesday, the 18th day of January, A.D. 1825: present-- David Boyd, senior judge, J.D.S. Ryley, etc. judges. The People against John W. Anderson and Toliver D. Huff, indicted for riot. On motion ordered the trial of the cause, etc. The court charged the jury to retire, and agree on their verdict. After having agreed, they returned, and by their foreman say, that they find a verdict of guilty. The court sentenced the said John W. Anderson to pay a fine of forty dollars, and the said Toliver D. Huff, to pay a fine of twenty dollars, and that they stay committed until paid.

Signed, J. A. Fonda, Clerk."

With these facts before them, your Committee cannot but express their surprise and regret on this subject of the committee of the college, whose duty it was to make a quarterly examination of the scholarship and conduct of the students; -- a report to which pains have been taken to give a very extensive circulation, and which broadly declares that in the judgment, the conduct of the members of Union College, generally, was on that occasion, especially considering the provocation which had been offered them, "remarkably pacific and forbearing;" and that they (the committee) "cannot therefore speak of it to the board of trustees in any other than terms of commendation."

The expression of such sentiments, and from such a source, your committee consider as calculated to exert a most unhappy influence upon the youthful community of the college, whose passions, without such stimulants, are sufficiently ready to be inflamed by the cry of "provocation" and "insult",-- the watchwords by which feuds and animosities between certain students and town-boys are too usually excited and fermented, and which it is the duty of all governors and visitors of such institutions to allay and repress. The sanctity of the Lord's Day -- the premises of an unoffending church, -- the peace and quiet of a worshipping assembly, composed in a large part, too, of females, were topics which it might have been hoped would have been urged by a committee of clergymen upon a body of

Disturbance at the Methodist Episcopal Church
in the city of Schenectady, in November, 1821

3

young men in a state of excitement, as motives which ought to have led them to still greater "forbearance," even under all the provocation alleged.. Nothing of this sort, however, appears. The threats and knife of an "assailant", as he is termed, are indeed mentioned by the committee in terms of strong indignation; but the previous threat of a dirk, in the midst of the church, on the part of the students, is passed over in utter silence. The commendation of this conduct is broad and explicit.

Your Committee disclaim any feeling of hostility toward Union College, or of any of its governors or members. Their object, is without respect to persons, to expose the disturbance of a place of worship to just reprobation; to counteract the pernicious tendency of the official commendations of the parties on one side and to prevent the recurrence of similar outrages. They do not believe that the students of Union College, as a body, have any hostility to the Methodist Church. The parents, or guardians, or relatives of many of them, are in some way connected with this denomination; intreating which with disrespect, they must be conscious that they would be reproaching themselves. Your Committee are very certain, too, that no member of any college, who should demean himself and decorously, would knowingly be suffered to be insulted or ill treated in any Methodist congregation, without receiving protection and aid. It is our duty to encourage the attendance of youth in our places of worship, and to treat them not only with civility and politeness, but with kindness and affection, and rather to overlook occasional youthful indiscretions, than, by repulsive harshness and severity, to drive them from among us.

Your Committee do not take upon themselves to vindicate the publications on this unhappy subject, which the excitements of the moment produced in the public journals. On both sides they are believed to have been marked with precipitance. Much less can they consent to be taxed with the task of vindicating the conduct of the young man, between whom and the students the disturbance commenced; or that his conduct shall in any respect be offset against the abuse and violation of the premises and rights of a church with which he had no connection.

Your Committee have studiously confined themselves to the character and origin of the disturbance, as it occurred in and about the church; and in their opinion, no extraneous or foreign circumstances ought to be suffered to hide those primary points from view. On either side, after the dispersion from the premises of the church, and on subsequent days, other faults or errors may have been committed. These your committee do not consider themselves appointed to investigate; nor, if they existed, can they affect the truth of the facts herein stated, - facts which are supported by the oaths of several of the parties themselves, and by other ample concurrent testimony.

A gross and indecent outrage was committed in and about the church on a Sabbath evening, at the close of the religious exercises. Some of the students and late students of Union College, and the young man mentioned, were guiltily concerned in it; and it cannot be justified, on either side, by any provocation even alleged to have been received.

J. Emory,
F. Garrettson,
Daniel Ostrander,
Eben Smith,
Samuel Luckey

The Methodist Magazine
Vol. VIII 1825
New York

C O P Y

UCSLa1827thompson-w-0003

Disturbance at the Methodist Episcopal Church
in the city of Schenectady, in November, 1821

4

The Committee of the New York Annual Conference on the subject
of the disturbance at the Methodist Episcopal Church in the City of Schenectady
November, 1821:

Resolved, aiming to direct this subject of factitious colourings, and
Students mentioned: Edward Bayard 1825
John W. Anderson 1825

1. That on the Toliver D. Hoff (not Huff) 1823
disturbance, according to a serious riot, was held in and about the Methodist
Episcopal church in James C. Magoffin 1808 don't know his connection
the act of retiring from religious worship, with incident.

2. That this O'Brien not named in Alumni Catalogue; might have
College, and a young been a Grammar School Student.

3. That one William Thompson 1827, he became a
prominent clergyman in Connecticut. So?
Anderson and Hoff were from the South.

The first fact, that such a scene did occur, is established by the testimony
of all parties.

The second fact, the nature of the disturbance, your Committee
deem it the duty to inquire, that it was attributable
to the fault of the students, whose behaviour in the
church was usually reprehensible, and disgraceful; O'Brien's for the same reason
in which he was the first to start the students, and, on that day,
he was the first to take out a knife, opening it, and holding it open in his hat;
and O'Brien's for not removing their hats from the seat when asked to make room
for a person wishing a seat, and when asked, it is believed, might easily have been
done; but most especially for the threatening question among them, in O'Brien's
hearing, after he had taken his seat, about a dirk, for though they declare that
they had no dirk, yet it is manifest that they wished to make O'Brien believe that they
had. W. Thompson, one of these students, stated, in his testimony of what took
place in the church, that he heard "the shouting about the dirk," and supposed it to
belong to O'Brien; "what question," as O'Brien asked, "would you like to take out his
knife, and hold it open in his hat." The taking out of a concealed dangerous
weapon, for the purpose of intimidating a person in a house of worship, was
equally dishonourable and culpable with the use of the knife, and holding it open
in the hat, for the purpose, it is alleged, of making a preparation for defence.
The disgraceful scene which ensued, your Committee consider imputable to the
suggested report of the detection of the church, and the personal danger of one
of their company, with which some of the students returned to college excited a
ferment among other students; for they would scarcely have been ignorant that
the source which they had was calculated to produce disorder and
riot. Your Committee believe, from the evidence before them, that there was no
"detection" of "Billy" (G.E. Hunter) of the church; that he might have returned
to college with his companions, without difficulty; or that, if he remained in
church, and was in fear of O'Brien, it was due for him to have obtained the
protection of the officers and members of the church, and other respectable
citizens, who remained in the prayer meeting.

C O P Y

ucsl09827thompson-11-0224

CLASS OF 1827

WILLIAM THOMPSON.

Born Goshen, Conn., Feb. 18, 1806.

Union College 1827

Pastor North Bridgewater, Mass., Sept. 17, 1833-Sept. 1834;

Nettleton Professor Hebrew Language and Literature, East Windsor, now Hartford Theological Seminary, 1834-81; emeritus after and dean of the faculty, until death;

D. D. Union College

Corporate member of A. B. C. F. M. from 1874.

Married Sept. 25, 1834, Eliza Butler, of Northampton, who died Jan. 29, 1879. Of 5 children, 3 sons died, 1 in army; Rev. William A., in Reading, Mass., and Prof. Charles O. in Terre Haute, Ind. Two daughters are wives of Rev. Azel W. Hazen and Prof. L. W. Spring.

Died of pneumonia, Feb. 27, 1889, aged 83 years, and 9 days.

Andover Theological Seminary
Necrology 1888-1889
p. 125

1834-89 William Thompson—b. Goshen Conn Feb 18 1806. stud. Goshen and Sharon Acad, Union '27, Andover '32 pg '33. ord. N Bridgewater Mass Sept 17 '33, pastor '33-34. Prof Hebrew lang & lit Hartford '34-81, em to '89. DD Union publ. Memoir of Munson and Lyman '39, Hartford Semicentennial Address '84. d. Hartford Feb 27 1889. H. Theo. Sem '4

Hartford Seminary Catalog
1834 = 1927

Noted by W.N.P. Bailey -

(a) Wm. Thompson, Union 1827 - was on Hartford Sem. faculty from 1834 thro 1889 (55 yrs) died 1889.

Again - The article had names of Presidents of Theological Seminaries but did not mention W. Thompson (Class 21?) who was Pres. of Hartford Theo. Sem for many years - till his death. W.N.P.

WILLIAM THOMPSON, 1827, of Amherst, Mass., was a member of the Adelpic Society.
Adelpic Catalogue 1830 (Died: 1889)

*WILLIAM THOMPSON.

1827

Born February 17, 1806, at Goshen, Conn.; Died Feb. 27, 1889, at Hartford, Conn.

Entered Sept., 1824, from Goshen, Conn.....A. B. 1827; D. D. 1847.
Clergyman (Cong'l). Principal Amherst (Mass.) Academy, 1828-30; student Andover Theol. Sem. 1827-28 and 1830-32; Pastor No. Bridgewater, Mass. (ordained Sept. 17, 1833.) 1833-34.

Professor of Sacred Literature Theol. Inst. of Conn. (now Hartford Theol. Sem.) at East Windsor 1834-70; of Hebrew Lang. and Literature in the same Institution, after its removal to Hartford, 1870-81; Prof. *Emeritus* 1881 until his death; Dean of the Seminary 1878-89.

Trustee Missionary Soc. of Conn.; Corp. Mem. A. B. C. F. M. 1874-89; Chaplain Hartford Retreat for the Insane for seventeen years.

Author of "Memoirs of Rev. Samuel Munson"; "The Martyr of Sumatra: a Memoir of Henry Lyman" [Missionary to the Indian Archipelago] (New York, 1856); "History of the Theological Institute of Connecticut" (1884); "Lectures on Experimentive Theology."

ucslaf1827thompson_w_0006

Σ Φ.
cat.
1891.

'27

Prof. William Thomson, D D was a graduate in the class of 27
He studied Theology at Andover and after graduation was settled for one
year in the congregational Church at North Bridgewater, Con n. In
34 he was called to the professorship of Hebrew in the Theological
seminary in Hartford, Conn, which position he resigned in '81. He
was elected President of the Seminary in '57 which position he still
retains.....

C April 1883

ucslaf1827thompson.w-0007

1827.

William Thompson, the fourth son of Augustus and Keziah (Hopkins) Thompson was born February 17, 1806, in Goshen, Litchfield Co., Conn. After leaving Union College he attended Andover Seminary; after one year he became principal of Amherst Academy which position he held for two years. He returned to Andover in 1830; in 1833 he was ordained pastor of the Congregational Church of N. Bridgewater (now Brockton), Mass. After one year's pastorate he joined the faculty of the Theological Institute of Conn. as professor of biblical literature, and the rest of his life, which closed February 1889, was passed in this work. He married Miss Eliza W. Butler of Worcester, Mass.

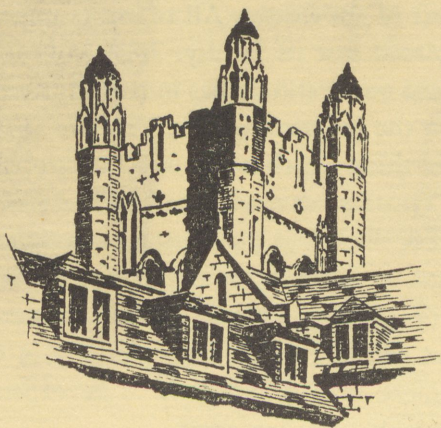
127

Prof. William Thompson, D.D., for 53 years president of the Hartford Theological Seminary died at Hartford, Ct., Feb 27, aged 83 years.

C. Mar. 1889

Note - 1st Pres. of Seminary
was Rev Wm. Thompson
Union College
Class 1827 -

Wm. P. Bailey
Class of
Hartford Sem.



CLASS OF 1827

WILLIAM THOMPSON.

Born in Goshen, Conn., 1806.

Graduated at Union College, 1827, and at Andover Theological Seminary, 1832.

Was settled at North Bridgewater, Mass., in 1833, but was called away in 1834 to be one of the early professors at East Windsor Academy. At the end of fifty-two years from that date he is still connected with same institution, now removed to Hartford. Since 1881 he has been Professor Emeritus and Dean of the Faculty, and is yet in active service.

Diary of Thomas Robbins, D. D.
Increase N. Tarbox, Ed.
Boston 1886.

Vol. 2 p. 525.

1827 WILLIAM THOMPSON

Born at Goshen, Connl., Feb. 17, 1806, was graduated at Union College in 1827 and from Andover Theological Seminary in 1832. Ordained to the ministry, Sept. 17, 1833, he was pastor in North Bridgewater one year. From 1834 to 1881 he occupied the chair of Hebrew Language and Literature in the Theological Institute of Connecticut, when he became emeritus. In 1847 he received from Union the honorary degree of Doctor of Divinity. Between 1828 and 1830 Thompson was Associate Principal of Amherst Academy, the first part of the time with Gorham D. Abbott. He died at Hartford, Feb. 27, 1889, at the age of eighty-three.

Amherst Academy
Frederick Tuckerman
Amherst, 1929

p.211

CLASS OF 1827

WILLIAM THOMPSON

Born Goshen, Conn., February 17, 1806
Union College 1827
Andover Theological Seminary 1832; resident licentiate, 1833
Ordained September 17, 1833
Pastor North Bridgewater, Mass., 1833-34
Professor Hebrew Language and Literature, Theological
Institute, Conn., 1834-81 and emeritus 1881
Chaplain Retreat for Insane, Hartford
Died February 27, 1889
D. D. Union College 1847

General Catalogue 1808-1908 p. 127
Andover Theological Seminary

William Thompson A.B. 1827

1827

A. B.

William Thompson